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contemporary Islām. It is an undertaking to be heartily commended. Professor Hartmann has already abundantly shown how deeply he penetrated into the life of the Muslim East during his twelve years of official residence there. In the first number the first and longest article deals with the panislamic movement and its attempt to unite the Muslim peoples through the bond of Arabic. It shows how this Arabic renaissance may be the hope of the future, if it can be guided into the right paths toward enlightenment and true education; that here there is a chance for a reformed Islām, and that Islām can be reformed. There is no question of the magnitude of the problem. The Muslim world, like the Chinese world, is far too great to be permanently held in subjection by the civilization of the West; it must absorb that civilization and work out its own life. The other notes are on the legend of St. Barṣiṣā, already discussed by Goldziher and Landberg—this is of high interest—on the name Schoa for the Arabs settled in Bornu, on the Fihrist's notice of Ibn Ishāq as author of a *Sīra* of the Prophet, and on the popular use of transliteration in the East. The second and third numbers deal with the Chinese crisis as affected by Islām, and especially with the part which Germany may play in the reconstruction of China. They will be found very valuable for the amount of information which they contain on the Muslims of the far East; but Dr. Hartmann's plans for the future are of a very visionary character, and his prejudices and limitations are colossal. That he regards Thackeray's Joe Sedley as representing the modern English official in India is a quite magnificent joke.

HARTFORD, CONN.

DUNCAN B. MACDONALD.

AL-WĀQIDĪ'S LIFE OF MUHAMMAD.¹

In view of the great edition of the *Ṭabaqāt* of Ibn Sa'd which is being prepared by Sachau, and of the renewed interest in the biography of the prophet which will come with it, such a study as this of al-Wāqidī's book on the life of Muhammad at al-Madina is very timely. It is more nearly, and this of necessity, a comparison of al-Wāqidī with Ibn Ishāq, at least so far as we can get back to Ibn Ishāq through Ibn Hishām and aṭ-Ṭabarī. Dr. Horovitz treats his subject under four heads. First, the history of the text. The difficulty here is that all our manuscripts of the Maghāzī—and he had access not only to von Kremer's defective edition, but also to Wellhausen's copy of Fischer's manuscript—belong to one recension, and that there are grave discrepancies between it and the quotations in aṭ-Ṭabarī and elsewhere. Dr. Horovitz is driven to postpone the solution of this difficulty till we have the assistance of Ibn Sa'd's *Sīra*. Second, al-Wāqidī's sources and how he made use of them. Third, to what extent and how did he criticise his sources? Fourth, the contents of his book—what he has that is lacking in Ibn

¹ DE WĀQIDII LIBRO QUI KITĀB AL MAGĀZĪ INSCRIBITUR. Commentatio critica quam scripsit Josef Horovitz, Dr. phil. Berolini: Mayer et Müller, 1898. 48 pp.

Ishāq, his attitude toward the quarrels of the early Muslims and the traditions which were forged to apply to these. Dr. Horovitz' book is sketchy and not very satisfying in its results; but it may be questioned if we are in a position to attain greater certainty.

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THE PALESTINE SYRIAC LECTIONARY.¹

The Palestinian Syriac is the most recently recovered of Semitic literatures. Fifty years ago the only hint of it was the Assemanis' announcement of a Vatican lectionary in Palestinian, or, as they wrongly styled it, Jerusalem, Syriac. In 1864 this was published by Miniscalchi-Erizzo, and with it the unearthing of the literature begins. Land followed in 1875 with fragments at London and St. Petersburg, but until ten years ago nothing more had been done. The activity of the past ten years, however, has been so great as to constitute the period an epoch in the study of Palestinian Syriac. In 1890 Dr. J. Rendel Harris published part of Galatians from a Sinai leaf. In 1891 Rev. Greville K. Chester secured five palimpsest leaves in Egypt and sent them to the Bodleian. In 1892 de Lagarde reëdited the Vatican lectionary. In 1893 Mr. Gwilliam published five biblical fragments from the Chester palimpsests, and in the same year in the appendix of Mrs. Lewis' *Studia Sinaitica*, I, appeared notices of Palestinian Syriac manuscripts and fragments deciphered by Dr. Harris. In 1896 Mr. Margoliouth edited the *Liturgy of the Nile* from a British Museum manuscript, and Messrs. Gwilliam, Stenning, and Burkitt published homilies and biblical fragments from St. Catherine's and the Bodleian. In 1897 Mrs. Lewis, with some help from Professor Nestle and Mrs. Gibson, published another lectionary from a manuscript purchased in Cairo; and in 1899 appeared the volume before us. To this list should be added the still more recent volume of palimpsest fragments from the Cairo Geniza, published by the same editors in 1900, with which this extraordinary decade in Palestinian Syriac study ends.²

This new edition of the gospel lectionary is due to the discovery by Mrs. Lewis of a second manuscript of it on Mount Sinai in 1892, which in turn led to the discovery of a third by Dr. Harris in the same convent in the following year. The witnesses for the lectionary being now trebled, the need for a new edition based on all three manuscripts was obvious, and this need Mrs. Lewis and Mrs. Gibson have undertaken to supply. They have not attempted to create a text. Their method is to

¹ THE PALESTINIAN SYRIAC LECTIONARY OF THE GOSPELS. Re-edited from two Sinai MSS. and from P. de Lagarde's edition of the "Evangelium Hierosolymitanum." By Agnes Smith Lewis, M.R.A.S., and Margaret Dunlop Gibson, M.R.A.S. London: Trübner, 1899. lxxii + 320 pp.; large 4to. 55s.

² Cf. F. C. Burkitt, "Christian Palestinian Literature," *Journal of Theological Studies*, Vol. II, No. 6 (January, 1901), pp. 174-85.